A SERMON

PREACHED

At the Funerall of the Right Honourable and moſt Excellent Lady,

THE LADY

ELIZABETH CAPELL

DOWAGER.

TOGETHER

With ſome brief Memorialls of her moſt holy Life and Death.

By EDM. BARKER, late Chaplain to her Honour, and now Rector of *Buriton* in *Hampſhire*.

Prov. 31. 29.

Many Daughters have done virtuouſly, but thou exceлleſt them all.

Non mœremus, quòd talem amiſimus; ſed gratias agimus, quòd habuimus, imò habemus; quidquid enim revertitur ad dominum, in familiæ numero computatur. *Hieron. Epitaph. Paulæ.*

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To the Right Honourable and truly Noble,

ARTHUR LORD CAPELL,

Baron of *Hadham.*

My Lord,

THis ſhort diſcourſe being at firſt conceived, and formed by your L^ps^ ſpecial command, and afterwards enlivened and quickened by your noble and gracious acceptance, is ſince grown bold to beg a further Boon of your Honour, which is, that under the Sanctuary of your Name and Patronage, it may walk a little abroad, and vi-

ſit the Neighbour-hood. Indeed I can diſcover nothing in it, which I can warrantably and with confidence conceive worthy your Noble eyes, ſave onely the neceſſary juſtice and gratitude of my deſign therein, (*viz*) to pay all dutifull reſpects and Honours to the precious Memory of the *Beſt of Ladies*, & to burn a little Incenſe before her Shrine. And though I am very ſenſible what great difficulties I am to encounter with, (for the fame of her great worth has long ſince ſpread it ſelf far & near, and the world does every where ring of her piety, and her example is ſolemnly propounded and quoted by thoſe who are deſirous of the Beſt things, and would fain improve into *Excellent*; and peoples expectations do begin to ſwell and grow big hereupon, and will not eaſily be put off with a ſparing and ſlender report, where ſo much (in truth) may, and in juſtice ought to be ſpoken.) Yet am I notwithſtanding no whit diſcouraged at all this, but am reſolved to go on howſoever, & to make up ſuch an Offering as I am able, my two *ſmall mites*, and a *little Goats hair*; having an Heart large and willing enough to offer with the freeſt, had I but wherewithall. And beſides, I muſt not deny it, that I my ſelf alſo am a man, ſubject to like incidencies of grief and ſorrow, of paſſion and ſadneſs in common

with

with other people; neither indeed (as yet) have I throughly recovered the free command and uſe of my Parts, nor perfectly wrought my ſpirit out of thoſe huge diſcompoſures and indiſpoſitions, which the apprehenſion and remembrance of ſo ſignal a loſs did at firſt cauſe in me; yea and to this very day the wound continues bleeding a freſh upon every uncovering of it: ſo that if either my expreſſions be diſturbed, or language indigeſted, or ſtile not ſo even & methodical as is fit: it ſhould rather move reſentments of Pitie and Pardon in the Reader, then expreſſions of Cenſure and Anger: and eſpecially there, where the mind (which ſhould prevent, and rectifie all theſe tranſgreſſions) is it ſelf ſo much out of Order. Howbeit, (my Lord) if you ſhall but pleaſe to ſmile Graciouſly upon this poor and little Oblation, which I here humbly caſt at your Lordſhip's feet. I ſhall the leſs value the report and cenſure of the World; as having in ſome meaſure fulfilled and obſerved your L^p's commands, which were to preach a Sermon, (and that you know, is confined to Minutes and Houre-glaſſes,) and not to write a full and complete hiſtory of all the virtuous Acts and Merits of this moſt excellent Lady. And yet neither have I been wholly wanting in this latter: for though

I have

I have not indeed ſpoken of Her, what either in juſtice I ought, or of my own knowledge and Obſervation I might in Truth have ſaid, yet have I ſaid ſo much, as will (I fear me) put the greateſt part of the World to the bluſh, and (I hope too) provoke an holy Zeal and Emulation in all. And now (my Lord) give me leave to beſeech you to reflect a little upon the great advantages of your Relation; You are Heir to a *Bleſſed Martyr*, and the Eldeſt Son of a moſt *Excellent Mother*; ſo that Honour and Nobility, and Worth and Piety are (in a manner) intailed upon you; and you do derive them, and claim them (as it were) by inheritance: and this muſt needs (doubtleſs) provoke very great Emulations, and continue moſt earneſt deſires and endeavours in you, to reſemble and be as like theſe two Excellent Parents of yours, as may be. And (bleſſed be GOD for it) you have in great meaſure attained to their perfections already; and thoſe people, who (knowing you) do not take notice of your ſingular Temperance and Sobriety, your rare Humility and Condeſcention, your exceeding Courteſie and Affability, are either wilfully blind, or worſe. And though I know your great Modeſtie doth not love to be told of your Virtues; but had rather do

things

things Noble and Excellent, then hear talk of them: Yet herein do I humbly beg your pardon, if I tell the World of one, it was ſo eminent and remarkable in you, and gave ſuch perfect content and ſatisfaction to your dear Mother; and That was your ſignal *dutifulneſs* and *complyance* with every requeſt and command of Hers, in the time of Her ſickneſs; and ſince that too, your moſt exact and punctual obſervation of Her laſt Will and Teſtament hitherto, even to the ſmalleſt tittles and minutes: And doubtleſs you have taken the right courſe to ſecure a bleſſing to your ſelf and family; for GOD Almighty who is ſo particularly mindfull of our leſſer Charities, and payes us ſtill preſent money for every *cup of cold water given in his name*, will not queſtionleſs be forgetfull of ſuch ſignal returns & demonſtrations of filial Duty and Obedience; but will in his time and manner, abundantly reward them and recompence them; And beſides you have the *firſt Commandement with promiſe* (as the Apoſtle calls it) for your ſecurity, and you may confidently build upon it, and conclude and argue from it. And therefore (my Lord) go on ſtill in theſe pious and noble reſolutions, and recover every day more and more of the likeneſs and reſemblance of your Parents: and, May the

Bleſſings

Bleſſings of Heaven continually deſcend on you, and attend you, both in your Perſon & Relations, and May there never want one of your Name, and (if it be the will of GOD) out of your own Loins too, to keep up & perpetuate to the World's end, The Renowned Memory of your famous Progenitours, which is, and ſhall alwayes be the prayer of

My Lord,

Your Honour's moſt humble,
and devoted Servant;

BARKER.

Pſalm 90. *verſ.* 12.

So teach us to number our dayes, that we may apply our hearts unto wiſdome.

EVery Chriſtian hath two great works to doe in the world, to live well, and to die well; yea to live well, to the end he may be ſure to die well; for as a holy life, has evermore a ſweet and comfortable death, ſo on the contrary, it is very rare and ſeldome, that a wicked life makes a good and happy end: And therefore *Tully* an heathen Oratour could call this, the higheſt pitch, and emprovement of the beſt wiſdome, *To do thoſe things living, which we would deſire to have done when we are to die*: & holy *Bernard* ſeconds it with advice much to the ſame purpoſe. *In every action and enterpriſe of thy life* (ſayes he) *be ſtill ſaying over to thy ſelf*, Si modo moriturus eſſes iſtud faceres? *if thou wert to die out of hand, wouldſt thou doe ſo and ſo?* And who of us all can tell, that he is not *modo moriturus*, to die ſoon? for life (we know) is uncertain, aud death very ordinarily comes ſuddenly upon people, and not alwayes in the preface and ſolemnity, either af a lingring Conſumption, or a ſwelling Dropſie, or a tedious Ague, or a growing Fever, or the like, but many times in the ſudden ſurpriſalls of ſome ſecret and unexpected accident, which we could not

poſſibly foreſee, untill it came to light fatally and mortally upon us.

And does it not concern us then to be continually numbring our dayes, and putting our ſelves in as great a readineſſe and preparedneſſe for death as may be? that ſo we may rather our ſelves be ſaid to meet it, then That to come ſuddenly and unexpectedly upon us. And to this purpoſe was this Pſalm here penned, which contains in it (if you mark it well) a relation and narrative, both of the neceſſity of our mortality, and alſo the brevity and uncertainty of our lives. To the end, that having theſe things alwayes in our thoughts, & before our eyes; both the neceſſity of our mortality, that it is neceſſary for us at ſome time to die, and alſo the brevity and uncertainty of our lives, that it is poſſible for us to die every hour, we might the ſooner be awakened out of our preſent courſe of ſin and incogitancy, into ſtudious endeavours and practiſes of piety and devotion, of abſtinence and mortification, of heavenly mindedneſſe and ſpirituall affections: in a word, of a wiſe and timely proviſion of ſuch gracious habits and diſpoſitions, which may in ſome good meaſure dreſſe our ſouls for a fit ſalute and entertainment of death.

Theſe words (which I have now read unto you) do contain in them the form and ſubſtance of a devout and pious prayer; and whether *David* was the Authour of it, or *Moſes*; that ſhould not need to trouble us, for to be ſure the prayer it ſelf, is moſt Divine and heavenly; and the very piety of the prayer does ſufficiently declare the Authour (whoever he was) to be highly pious and religious. In it we have particularly conſiderable theſe four things;

Firſt, *Quis petit*, who it is that prayes, or the party praying, and that indeed is not expreſſed in terms, but con-

conceived by ſome, to be holy *David*, whoſe are moſt of the other Pſalms; but preſumed by others to be *Moſes*, grounding their opinion (and that not without good cauſe) upon the Title and Inſcription of the Pſalm. *Pſalmus Moſes viri Dei*, a Pſalm of *Moſes* the man of God.

Secondly, *Pro quibus petit*, who they are, whom he prayes for; not (if you mark it) for himſelf alone, but for others as well, or for himſelf, conjunctly and together with others. *Doce nos*, Teach us.

Thirdly, *Quid petit*, what it is which he prayes for, and that is, negatively, no worldly advantage at all, no temporal concerment; but (poſitively) to be taught and inſtructed in the myſterious art of ſpiritual Arithmetick, to be put into a right way and method of numbring and counting up our dayes. *Doce nos numerare dies noſtros.* Teach us to number our dayes.

Fourthly, *Propter quid petit*, the deſign and end of his prayer, or the particular reaſon principally moving him to make this requeſt; and that is, *adductio cordis ad ſapientiam*, the application of our hearts unto wiſdome, or our ſpiritual inſtruction and edification: *Sic doce, ut adducamus.* So teach us, that we may apply our hearts unto wiſdome.

I ſhall begin with the firſt of theſe. The party making the requeſt; and he (as is generally concluded) was holy *Moſes*, *A man of God.* So the inſcription of the Pſalm ſtyles him. *One that was faithful in all his houſe*, ſo the Authour to the Hebrews reports him, *chap.* 3.5. See what what an high character, what a large commendation here is; ſome are faithfull in this or that, in one or two particular inſtances of piety. Thus one man is very temperate, another very humble, another very patient, another

very mortified, another very charitable: but *Moſes* you ſee, he was a through proficient, an univerſal Saint, πιστὸς ἐν ὅλῳ, *faithfull in all.* Whence be pleaſed to take away with you this obſervation, that the beſt and moſt excellent Saints of all, have great need and reaſon to pray to be better taught and inſtructed in duty. And why, in many things we do all fall ſhort and offend; the brighteſt Moon hath its ſpots, the richeſt wine hath its lees, and there are dreggs and much corrupt matter lodging in the beſt and moſt improved Saint of us all.

Well, but mark what it is which *Moſes* here prayes for, onely to be taught to number his dayes. But did he not do this already? was it not his dayly work this, his conſtant and continual employment? Yes, doubtleſſe it was; yea, and he did it carefully and conſcientiouſly too. But yet he thought he did it not well enough, and therefore prayes here in the Text to be taught to do better.

See, a good man how little he pleaſeth himſelf in any action of his life, in any performance of duty that he does. He can never think that he does well enough, whatever he does, but ſtill deſires to do otherwiſe, and would fain do better. There is an affection of modeſty and humility, which ſtill accompanies real piety; and every pious man is an humble modeſt man, & never reckons himſelf a perfect proficient, or to be advanced above a teaching: but is content and covetous to be a continual learner, to know more then he knows, and to do better then he does: yea, and thinks it no diſparagement to his graces at all, to take advice, and to ſeek inſtruction, where it is to be had.

A proud man is evermore high & lofty in his own conceit, and none is ſo wiſe as he, none fit and worthy enough to teach him: *What doeſt thou teach us?* ſaid the Phariſees

ſees (you know) to the blind man in the Goſpel, *Iohn* 9. 35 oh! but an humble man, is ever meek and lowly in his own eyes, and takes it well, yea, and is glad and deſirous to be taught. Accordingly, *O teach me*, ſayes holy *David*, *to do the thing that pleaſeth thee*, Pſal. 143. 10. and here in the Text: *So teach us to number our dayes.*

S. *Paul*, 2 Tim. 4. 3. reports it of ſome, οἱ ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, who *will not endure ſound doctrine*. But ſuch, what kind of men they are, he plainly deſcribes in the ſame Epiſtle. Men that run after their own luſts, men that ſtear altogether by the compaſſe of their private fancies and inventions, making their pride and ambition the ſole ground and Oracle of their Religion. The ſame report does holy *David* alſo make of ſome ſuch in his time, *Pſal.* 84. 4. (according to our Pſalter Tranſlation) *they will not be learned, nor underſtand*: as who would ſay, they are above a teacher, they ſcorn to be taught, that they may be inſtructed, they will not endure to be learned, that they may be brought to a better knowledge & underſtanding of themſelves; they reckon themſelves wiſe enough, and knowing enough, and learned enough.

But did *Moſes* in the Text think ſo of himſelf? and yet (you know) he was a man of men. As to his intellectuals, πεπαιδευμένος πάσῃ τῇ Σοφίᾳ, *Act.* 7. 22. *learned in all the wiſdome of the Egyptians*. And then as to his ſpirituals, πιστὸς ἐν ὅλῳ, *faithfull in all his houſe*, and yet (ſee) as learned a Schollar, and as excellent a Saint as he was, he diſdained not at inſtruction. he thought it no ſcorn to intreat, and begg, and pray to be taught. *So teach us to number our dayes.*

In truth it is a matter, this ſeriouſly to be laid to heart by us, for learning is a dangerous ſnare. And ἡ γνῶσις φυσιοῖ, ſayes the Apoſtle, 1 *Cor.* 8. 1. *knowledge puffeth up*, and great

great wits are uſually great temptatons, and people are naturally apt to admire them, and delight in them, as children do in babies and pictures; not conſidering, that great wits are many times condemned to great follies and indiſcretions; and that our moſt refined reaſons, and moſt ſtudied Philoſophy of all, layes (God wot) within a very narrow compaſſe: neither is there the vileſt creature in the world, but is able to poſe us, why ſuch an hair is white, ſuch black; or why ſuch a part of the body is ſo figured, ſuch otherwiſe; and we are forced at laſt, to fly to the diſpoſition and nature of the firſt matter, which is indeed but a ſanctuary of ignorance, and nothing better then a modeſt confeſſion, that (true indeed) there is a certain reaſon of all theſe things, but it is beyond our reach, and we know it not. And have we not then great reaſon to cry out, and pray with *Moſes* here in the Text, *O teach us*? Eſpecially, if we conſider, how few things (in compariſon) they are which we know, and how imperfectly (as to the manner of knowledge) we know whatever we know. And to give yon a clear proof hereof, I ſhall neither carry you up into the heavens to ſee what is done there, nor down into the depths to enquire and ſearch what is lodged there: for do but take the daily and natural occurrences of our lives, and they alone will ſufficiently prove the point. When we are born, we cannot tell whether or no we ſhall live; when we live, we cannot tell how long, or how ſhort it may be ere we die; and if we are ſo little knowing, and ſo groſly ignorant of matters which ſo nearly concern us, how much more probably of other things? can we think that thoſe eyes which are ſo weak and dimſighted nigh hand and at home, ſhould ever ſee much afar off and at diſtance?

Oh! that this meditation were throughly ſettled upon our

our ſpirits, for I fear we doe too many of us (to ſpeak in the Apoſtles language) ὑπερφρονεῖν, *think not too highly of our ſelves*, and have our parts and abilities, our wiſdome and knowledge, too much in admiration, which doubtleſſe is a very great barre and obſtruction to ſpirituall wiſdome and underſtanding: and here (if any where) the Philoſophers opinion holds true, *Intus exiſtens prohibet alienum*, and to be ſure, the more we fancy that we know, the leſſe will we deſire and pray to be taught.

But did *Moſes* here in the Text ſo? and yet he was a learned Schollar, a great proficient, and (no diſparagement to our parts) a much better Schollar then any of our ſelves. Howbeit for all this, ſee the requeſt and prayer that he puts up unto God here in the Text, *ſic doce*, ſo teach us. Well, but what I trow, what? ſome new art, ſome rare invention? I'le warrant you; To take the juſt compaſſe of the heavens, To know the number of the Stars, To tell the exact number of the ſands upon the Sea ſhore, or the like: Oh! no ſuch curioſities and pleaſing vanities, were much beneath the ſanctifi'd ſeriouſneſſe, and mortification of his piety, he had a weightier buſineſſe to be reſolved in, of more concernment and importance by far, to his duty and happineſſe, and that was *numerare dies ſuos*, to be taught to number his dayes; and this too not notionally onely, as to the bare *quotum* of the number, but practically and ſpiritually, as to the right emprovement and application of the knowledge; accordingly (if you mark it) it is not barely *doce numerare*, teach us to number, but with particular regard and relation to the proper deſign and end, *ſic doce*, So teach us to number our dayes, that we may apply our hearts unto wiſdome. This for the firſt part of the Text, the Party making the requeſt.

Pro-

Proceed we on to the 2d. *pro quibus petit*, the Parties for whom, and in whoſe behalfe and name he makes this Prayer, not for himſelf alone you ſee, but for others alſo; or for himſelf conjunctly, and together with others, *Doce nos*, teach us. See here a good man, of what a publick generall ſpirit he is, how he concludes and wraps in others intereſts and concernments ſtill together, and in conjunction with his own; juſt according to the Apoſtles precept, *Phil.* 2. 4. *Look not every man on his own things, but every man alſo on the things of others*: and ſee, ſuch as his precept is there, ſuch is his practice elſewhere, 1 *Cor.* 10. 33. *Even as I ſeek not my own profit, but the profit of many, that they may be ſaved*, juſt as we are taught to pray in our Lords Prayer, not in the ſingular, but in the plurall number altogether; not *da mihi*, or *remitte mihi*, &c. give Me, or for forgive Me, or lead not Me, or deliver Me; but give Us, and forgive Us, and lead not Us, and deliver Us, &c.

To the ſame purpoſe, the Apoſtle ſpeaking of Chriſtian charity 1 *Cor.* 13, 5. ἡ ζητεῖ (ſayes he) τὰ ἑαυτῆς, it ſeeketh not her own: How is that? and what a ſtrange, what an unnaturall word is this? does not even nature it ſelf teach every thing to provide, and take care, and ſeek for the things which concern it ſelf? yes, it does, howbeit charity is an addition to, and emprovement of nature: & ſo does not overthrow the end, but only enlarge the bounds of nature: and therefore it ſeeketh its own things too, but how? not ſolely, not excluſively, but her own things in conjunction with others. That man cannot be a right good Chriſtian, who grutches and envies another, for ſharing equally in the ſame happineſſe with himſelf.

In the Firmament there is a multitude of Stars, and every Star is full of light, and never a Star hath ever a whit leſſe light for the brightneſſe and ſhining of its fellow: acco-

accordingly (if you mark it) the Apoſtle's exhortation, 1 *Tim.* 2. 1. Is, *that prayers and ſupplications, and interceſſions, and giving of thanks be made*, but for whom? for our ſelves altogether? or for ſome few onely? nay, but ὑπὲρ πάντων ἀνθρώπων, *for all men*. A good man ne're thinks heaven the worſe place for having much company in it: accordingly all his care and endevonr, his ſtrife and contention, his prayers and deſires are (as to fit himſelf thereunto, ſo alſo) to bring as many thither as may be: he loves not to make a Monopoly of the Kingdome of heaven, To be the onely bright Star there. Heark what the Apoſtle ſayes in his own own behalf, *Rom.* 10. 1. *Brethren my hearts deſire and prayer for Iſrael is, that they might be ſaved.* See, the extent, the univerſality of his Charity; not for this or that particular Iſraelite, but for all Iſraell; for Iſraell indefinitely, for Iſraell univerſally. Well, but Iſraell, take it in the largeſt extent you can, is but a collective word, and can comprehend no more then either thoſe of the ſeed, or at moſt thoſe of the faith of *Abraham*: & here the Apoſtle thought he had not room enough for his charity, his great zeal could not be couped up within ſuch a ſtrait and narrow compaſſe: nay but it muſt reach, and ſeek out further: accordingly mark his profeſſion elſewhere, 1 *Cor.* 9. 19. πᾶσιν ἐμαυτὸν ἐδούλωσα, *I have made my ſelf ſervant unto all*, not to all Iſraelites onely, but *unto all men*, No man comes amiſſe to a Chriſtians charity; if there be not actu, all deſert and merit in the perſon, yet there is hope in the poſſibility of his ſalvation: and every good Chriſtian will be ſure to love ſuch a one, and to pray for him, and to wiſh him well, & to doe him all the friendly offices & ſervices he can, though it be but for very hopes ſake. But I ſhall not detein you any longer upon this digreſſion, which was occaſioned onely from a reflection upon the Parties

for whom, and in whoſe behalf *Moſes* here prayes, not for himſelf alone, but for others alſo, or for himſelf in conjunction and together with others.

Proceed we now to the third thing conſiderable in the Text, *Quid petit*, what it is which he prayes for: negatively, not any worldly advantage, not any temporall concernment at all, not to be great, or rich, or eminent in the world: but onely to be taught and learnt the myſterious art of ſpirituall Arithmetick, to be put into a right way and method of computing and numbering our days. *Doce nos ut numeremus dies noſtros*, teach us to number our dayes. Onely (if you mark it) here is a ſpecial reſtriction and qualification, which paſſes along with the act; for it is not barely *numerare*, to number, but *ſic numerare*, ſo to number: ſo ſeriouſly, ſo attentively, ſo religiouſly and conſcientiouſly, in a word, ſo as ſober Chriſtians ought to number them.

Well, but you will ſay, what need *Moſes* keep all this adoe? and pray ſo earneſtly to be taught a matter ſo light and eaſie, ſo triviall and ordinary? and why? what Child, what raw Arithmetician cannot (even without a teacher) number you to threeſcore years and ten, or if need be, to fourſcore years? Nay, but ſtay awhile? it is not ſo light & eaſie, ſo triviall & ordinary a matter this as you make it; I am ſure not in *Moſes* his ſenſe. It is true, (I grant) in Arithmetical numerations we are many of us very expert and skilfull, we can tell how many hours and minutes have run out ſince the Creation, can reckon you up how many miles the world is in compaſſe, can tell the height of the clouds, the elevation of the pole, the poſitions and diſtance of the Stars, and a thouſand ſuch like curioſities: Oh! but in the concernment of our ſelves, the art and myſtery of ſpiritual Arithmetick, the number of our dayes, the

the account and computation of our lives: herein we are too many of us horribly ſtupid and ignorant. And why? it is a melancholy ſtudy this, and we have no mind, no fancy at all to it: but would fain live for ever, and do not love to hear of an end and number of our dayes. Yea, ſhould *Mathuſelahs* hundreds of years be afforded us, yet would not they ſerve the turn: all would not be enough to content and ſatisfie our craving deſires and wiſhes of life, but we would be as loth and unwilling to die after that as ever. And commonly the longer we live in the world, the more craving and covetous are we of life; and none is ſo ancient and gray-headed among us, as to reckon himſelf too old to live, but yet thinks he may hold out a year longer: and ſtill we have our little excuſes, and pretences of neceſſary work and buſineſſe to require our longer ſtay and continuance here; either children to bring up, or a daughter to marry, or an eſtate to ſettle, or a family to provide for, and the like. Not conſidering that God Almighty has long ſince pointed out our lives to a day, and peremptorily (*in the decrees of his immutable purpoſe and pleaſure*) numbred out our years to the utmoſt poſſible minute; and there is no diſpenſation or reprieve to be purchaſed from the grave: but that ſoon die we muſt, and be forced to yield up our leaſe of life here; and whether willing or not willing, at leiſure, or not at leiſure, it is all one to death; for when that once ſummons, we muſt render; when that calls, all buſineſſe muſt be laid aſide, and we muſt go: and this, when, or how long hence, or how ſoon poſſibly it may be, we cannot tell, God knows.

And does it not concern all of us then to be in at *Moſes* his requeſt here? and to be often practiſing this art of ſpiritual Arithmetick, and continually counting and num-

bring up our dayes? that ſo conſidering how many of our dayes are already paſt and gone from us, we may come the more clearly to perceive how few are yet left and remaining; and that every day we are a drawing nearer to the full term of our lives.

And then ſee the advantages of ſuch meditations, they muſt needs make us more thoughtful of heaven, more provident for eternity, more indifferent in our hopes and deſires of a long life here: In a word, more frugal of our time, more wary of ſin, more quick at our work; neither will we dare then (as too many of us now do) to put it off from time to time, and caſt it ſtill upon the uncertainty of another day, not knowing whether poſſibly that may be ours or no. And if it ſhould be, yet *ſufficit diei malitia ejus*; every day hath work enough of its own, and need not be charged and burdened with the buſineſſe of another day.

Well, but barely to tell the number of our dayes is not enough; for this we know is grown a matter of courſe, and is the common talk and glory of ancient people, who yet (we have great reaſon to fear) are not ſo ſenſible of the number of their dayes as is fit; and to be ſure, not in the ſenſe and meaning of the Text; which looks rather forwards, then backwards: and conſiſts principally in theſe three acts.

The firſt is, *conſideratio infirmitatis*, a ſerious conſideration of the frailty and infirmity of our natures.

The ſecond is, *Meditatio brevitatis*, an often meditation of the brevity and ſhortneſſe of our lives.

The third is, *Recogitatio incertitudinis*, a frequent recogitation of the inconſtancy and uncertainty of our beings.

I ſhall ſpeak particularly of all three; and firſt of the firſt.

firſt. A ſerious conſideration of the frailty and infirmity of our uatures; and this doubtleſſe is enough to humble every ſon of man, who has not quite loſt his ſenſes, and is not reſolved to contradict the experience of every hour; for it is a matter, this, for which we need not travel farre for proofs and inſtances of it: for do but take the laſt action which you did, and mark how ſtrong it taſtes of the veſſel: how much in it do you now wiſh undone, and how much (were it to do again) ſhould you have otherwiſe done: and ſo it muſt needs be, where the veſſel is faulty, the liquour will certainly ſavour of it: where the root is corrupt and vitiated, the fruit can never have a ſound and wholeſome taſte: and yet juſt ſo it is with us, the imbred frailty of our natures, do alſo cauſe neceſſary frailties in our civil actions, in our ordinary diſcourſes, in our religious duties and offices; we cannot diſcourſe without frailty, we cannot pray without frailty; we cannot ſet upon any action of life, but ſtill more or leſſe there will be a mixture of frailty in it.

And ſhould not this make us very humble? ſhould it not quicken us to ſtrive againſt this natural frailty, as much as may be; and in time to apply our hearts unto wiſdome, and labour to overcome what we may, and for the reſt to lament and mourn over it?

Well, but this *fragilitas actionis*, this frailty of action, is not all our frailty, there is another frailty equally neceſſary and incident to our natures; and that is *fragilitas ſubſtantiæ*, a frailty of ſubſtance, or a frailty of impotency & inſufficiency to keep up our beings, without continually begging and borrowing ſubſidiary aids and helps from other creatures. Thus, from one creature we are forced to borrow heat to keep us from freezing, from others clothes to cover our nakedneſſe, from others food to keep

us

us from ſtarving, from others Phyſick to keep us from periſhing, and the like: Thus, all our ſubſtance and maintenance here we are driven to take upon truſt, and borrow it where we can find it: And call you not this a very great frailty, which neceſſarily forceth us upon the help and courteſie of other creatures, much ignobler and inferiour to our ſelves? Is it not a great frailty in a maſter, to be forced to be beholden to his ſervants? And yet ſay whether this be not juſt our very condition of being.

See how Nature ſends us into the world: not as ſhe does other creatures, in ſome meaſure armed and prepared with weapons and inſtruments of defence and proviſion, but poor, naked, helpleſſe infants; and a long while it is, that we live upon the meer *courteſie* and *charity* of Nurſes and Midwives: and afterwards how are we forced to make our way unto life, through the death of other creatures? and to keep us alive, how many harmleſſe innocent creatures are fain to be ſlain and butchered? and call you not this a great frailty, a ſhameful infirmity?

But neither is this all, there is yet a third frailty more, equally fatal and neceſſary to our natures; and that is *fragilitas mortalitatis*, a frailty of death and mortality, of corruption and diſſolution; and preparatory hereunto, of innumerable ſickneſſes and diſeaſes, of much noiſomneſſe and putrefaction, which do naturally breed in us, and have their neceſſity of being in thoſe very principles of nature, which do give us humane being and ſubſiſtence. And this indeed is a frailty, which no art can totally prevent, or Phyſick perfectly cure; or care and caution, or temperance and and abſtinence wholly ſubdue and overcome. For ſee we not very good men, languiſhing many times under painfull ſickneſſes, and excellent tempers, corrupting and putrifying into noiſome

diſeaſe

diſeaſes, and ſtrong and healthfull bodies miſerably ſcorch't and burnt up with Fevers & inflamations: & the leaſt mouth-full of infected aire, how does it preſently poyſon the whole frame of nature, though never ſo equally temper'd, or delicately ſifted, or ſtrongly built and fortifi'd? And is not this enough to humble every ſon of *Adam*? to conſider what a maſſe of corruption we have lodging in us? what a body of ſickneſſes and diſeaſes we carry about with us? what abundance of noyſomneſſe and unſavorineſſe lies hid under the pureſt and moſt delicate skins: ſo that well might the Apoſtle *Phil.* 3. 21. call our fleſhly bodies *Vile bodies*; for where ſhall we likely meet with more vileneſſe, then what we carry in us? or ſpie out more corruption then what is potentially and ſeminally in our own bodies? And ſhould not ſuch conſiderations greatly deject and humble our preſent thoughts and opinions of our ſelves? to ſee what becoms of us upon every preſent fit of ſickneſſe! and any little diſtemper, what a great change and alteration it begets in us! and our ſpirits preſently grow dull and heavy upon it, and our thoughts troubled and unquiet, and our ſleep departs from our eyes, and our bodies become unapt and unable for motion, and we muſt have ſome to turn us in our bed, and every poſture is uneaſie and painfull to us. This for the firſt importance of this duty of numbring our dayes, implying *conſiderationem infirmitatis*, a ſerious conſideration of the frailty and infirmity of our nature

A ſecond importance is *meditatio brevitatis*, an often meditation of the ſhortneſſe and brevity of our lives. What a little reſpite of ſtay and continuance we have here; how ſoon we are bid (many times) to depart and remove hence, and ſhake hands with life, and take our leaves of the world. Heark what a little account holy *David*

vid makes of our lives, *Pſal.* 39. 5. *Thou haſt made my dayes an hand breadth*, and what a ſmall ſcantling is that? well, but read on, *and mine age is even as nothing in reſpect of thee*: See I pray a double account of our lives, the one abſolute, the other comparative: abſolutely, and in themſelves they are, *dies palmares*, but an hand breadth of dayes; and then comparatively, and in reſpect of God and Eternity, nothing ſo much, *Inſtar nihili*, even as nothing: juſt as a point to the circumference of the wideſt circle, and not ſo much as the ſmalleſt drop to the main Ocean.

Holy *Iobs* reſemblance of our lives to a flower, *Chap.* 14. 2. is elegant and very expreſſive; which in the morning is green and groweth up, but in the evening is cut down, dryed up, and withered: ſee, betwixt green and withered, flouriſhing and fading, growing up and cut down, what a ſmall ſpace and diſtance of time there is, but the reſpite of a day at moſt, the ſpace of a few hours at longeſt: juſt ſuch is the brevity and fadingneſſe of our lives here. Our *growing up* in the *morning* of our childhood, our *flouriſhing* in the high *noon* of our mans eſtate, and then ſoon after it growes to be *evening* with us, and we begin to fall into our declenſions: and firſt our ſenſes begin to droop, next our memories to fail, next our ſtrength to decay and grow weak, after that our heat to retire inward, and thus we continue dying by little and little, untill at length death comes with his Sickle, and cuts down the *flower*, and we die for good and all.

Oh that men would think ſeriouſly on theſe things; doubtleſſe it muſt needs make them more frugall of their time, and mightily work them off of the world, and make them leſſe delighted and enamoured with this preſent life, and daily more longing and deſirous, and thirſting after heaven, where they ſhall be ſure to have a longer time

time of ſtay and continuance, and ſhall ever be with the Lord, and not be thus haſtily hurried and poſted away, as here they are.

When holy *David* would fain have obteined favour and reſpite from God Almighty, he uſeth this very argument to him, *Pſal.* 89. 47. *Oh remember how ſhort my time is* : In like manner, were I to perſwade any man unto piety and devotion, unto abſtinence and mortification, unto a contempt of the world, and a love and deſire of heaven, I ſhould repeat over the ſame words unto him : Oh man remember how ſhort thy time is, how few dayes thou haſt to live in the world, how little time to lay in thy proviſion, and to doe thy work and buſineſſe of Eternity ; oh then, ſin away none, idle away none, and (if it were poſſible) looſe none of this precious time; thou ſeeſt it is but ſhort at moſt, but a little in all : and thou canſt full ill ſpare any of it for ſin and vanity, which (when beſt emproved) is but juſt enough, if indeed enough for thy work.

Herodotus relates a ſtory of one *Mycerinus* King of *Egypt*, who (being told by the Oracle, that he ſhould live but twelve years longer) uſed this device with himſelf; he ſits up all night, and ſpends that whole time in feaſting and jollity, and thus (τὰς νυκτὰς ἡμέρας ποιεῦμενος ſayes the ſtory,) turning (as it were) his nights into dayes, thought by this means he had doubled the number of his years, and ſo cheated the Oracle. Now the device of this heathen King I ſhall not commend unto you at this time, eſpecially not in this way and manner of practice ; but yet why may we not (by the way) borrow a Iewell of this *Egyptian*, and emprove his policy into an item of ſeaſonable inſtruction and admonition ? And howbeit I cannot prempto-rily tell any of you, as the Oracle did him, that yet within

twelve years, and ye ſhall all die; yet this I think I may ſay, how ſoon God knows; but not long hence, we our ſelves by experience, and the example of others, may probably conclude and know, that it will be neceſſary for us to die, and give over living any longer. Oh then! let us up and to work, let us lay out providently, and beſtir our ſelves as ſpeedily as may be, to double the number of our dayes, even by turning our nights into dayes: Not in the manner of that heathen King, in practiſes of exceſſe and intemperance, but in exerciſes altogether of piety and devotion; turning our nights of vanity, into dayes of ſobriety, our nights of intemperance into dayes of mortification, our nights of ſlumber and idleneſſe, into dayes of vigilance and diligence; take it in the Apoſtles words, *Rom.* 13. 11. *Knowing the time, that now it is high time to awake out of ſleep; let us caſt off the works of darkneſſe, and let us put on the armour of light: Let us walk honeſtly as in the day, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envying: But putting on the Lord Ieſus Chriſt*; putting on his juſtifying righteouſneſſe by application of faith, and putting on his ſanctifying righteouſneſſe by imitation of practiſe; and ſo doing, we ſhall make a long life of a ſhort. As holy *Hierom* reports of one *Nebridius* a young man (*ad Salvinam. Epiſt.* 9.) *In brevi ætate, tempora multa complevit.* He continued but a little while here, but yet lived a long life; meaning (as I ſuppoſe) that the pietie of his life did farre ſurpaſſe and exceed the paucitie and tenderneſſe of his years. Let this alſo ſuffice for the ſecond importance of this dutie of numbring our daies, implying *Meditationem brevitatis*, an often meditation of the ſhortneſſe and brevity of our lives.

A ſecond importance is, *recogitatio incertitudinis*, a frequent

frequent recogitation of the inconſtancy and uncertainty of our beings; here to day, and gone to morrow: and what a next hour may bring forth, or do hang over our heads every moment, we cannot tell, God knows. The utmoſt that any preſent comfort or enjoyment can afford us, is onely a probability of hope; for to be ſure, certainty it affords none; and we ſee the faireſt hopes do many times miſcarry in their iſſues, not unlike promiſing bloſſomes, either the froſt nips them, or the wind blows them down, ere they can come to ripen into fruit and maturity.

Speras pecuniam? (ſayes holy *Auguſtine*, *Enar.* in Pſal. 38.) *incertum eſt an proveniat, ſperas filios? incertum eſt an naſcantur, nati ſunt? incertum eſt an vivant, vivunt? incertum eſt an proficiant, quocunque te verteris, incerta ſunt omnia.* Doeſt thou hope to be rich? it is uncertain whether thou ſhalt grow to be ſo: doeſt thou expect children? it is uncertain whether they willbe born: are they born? it is uncertain whether they will live: do they live? it is uncertain whether they will prove dutifull and towardly; whether ſoever thou turneſt thy ſelf, all things are uncertain.

Holy *David* doubtleſſe in the midſt of his great honour and proſperity thought himſelf very ſecure and certain, for ſo (if you will believe him) he tells us, *Pſal.* 30. 6. *I ſaid in my proſperity, I ſhall never be removed*; but yet you ſee at what uncertainties he then ſtood, and how ſoon the ſcene was changed with him: and preſently a new face of things appeared upon the ſtage, *verſ.* 7. *thou didſt hide thy face from me, and I was troubled.*

Oh! that this meditation were deeply engraven on all our hearts, and written (if poſſible) *with a pen of iron, and the point of a Diamond*, *Ier.* 17. 1. that ſo nothing

might be ſure ever to blot it out; but that conſidering at what uncertainties we do here continually live, we might the more ſeriouſly and effectually apply our hearts unto wiſedome, and in time ſeek out and make ſure of ſomewhat that is certain; and that ſomewhat, what other is it, but heaven and happineſſe, eternity and immortality? yea too, and the way to obtain this, is ſure and certain alſo, and the holy Scripture have plainly told it us, and we cannot be ignorant of it, *viz.* by applying our hearts unto wiſdome: by the exerciſes of a pious and holy life, the reformation of ſinful courſes and practiſes, the mortification of our earthly members, and the like. This briefly, for the third and laſt importance of this duty of numbring our dayes, implying *recogitationem incertitudinis*, a frequent recogitation of the unconſtancy and uncertainty of ovr preſent beings.

Come we now to the fourth and laſt thing conſiderable in the Text, the deſign and ſcope of *Moſes* his prayer; *So teach us, that we may apply our hearts unto wiſdome.* See here a good prayer, and for a good end alſo; and that too not barely an end of ſpeculation, onely to know the certain number of our dayes and no more; but an end of practicall improvement and edification, ſo as to be improved, and grow every day better by knowing, *Vt adducamus cor ad ſapientiam*, that we may apply our hearts unto wiſedome.

S. *Paul* in his Epiſtles takes notice of ſeveral ſorts of wiſdome, as *viz.* a *wiſdome of words*, 1 Cor. 1. 17. again, *the wiſdome of this world*, 1 Cor. 2. 19. again, Σοφία σαρκικὴ, *fleſhly wiſdome*, or *the wiſdome of the fleſh*, 2 Cor. 1. 12. but neither of theſe, is the wiſdome here in the Text; oh no! This it is, that very wiſdome which the Apoſtle S. *Iames*, chap. 3. 17. calls ἄνωθεν Σοφίαν, *wiſdome which is from above*, or

or *divine and heavenly Wisdome*; and then the *adductio cordis*, the applying our hearts unto this wisdome, consists particularly in these three things.

First, *In minus diligendo*, in an holy weanedness from this present life, in expressions of lesse love and affection to the world, every day then other, not suffering our hearts to be (as it were) glued to it, or our affections over much set upon it; but loving it, as strangers and Pilgrims do the place and countrey of their pilgrimage, with a passing, transient love.

The Apostles advice to this purpose is good, 1 *Cor.* 7. 29. *This I say brethren*, ὁ καιρὸς συνεσταλμένος, *the time is short*: the time of our worldly comforts and enjoyments, that is short; and to be sure, the time of our present lives and continuance here, that is short: how short, the Lord onely knows, we do not; and then mark what an inference of pious abstinence and mortification he raiseth from hence; it remaineth, *that they that have wives, be as though they had none, and they that weep, as though they wept not, and they that rejoyce, as though they rejoyced not, and they that use this world, as not abusing it.* See these severall affections of love, and sorrow, and joy, and possession of the world, how we are to expresse them: *Loving, as not loving*, that is, with that sobriety of affection, as if we loved not; again, *weeping, as not weeping*, that is, with that moderation of passion, as if we wept not; again, *rejoycing, as not rejoycing*, that is, with that mortification of joy, as if we rejoiced not; again, *using, as not using*, that is, with that indifferency and unconcerndness of desire, as if we used not.

Wilt thou, sayes *Solomon*, Prov. 23. 5. *set thine eyes upon that that is not*? Now riches are not, and honours are not; and so in like manner of all our worldly comforts and

and enjoyments here, They are not. In actuall poſſeſſion, it is true, for the preſent, they are; but in ſecurity of continuance, in certainty of poſſeſſion and enjoyment, They are not. And ſo long, let holy *David* counſel you, *Pſal.* 62. 9. *If riches encreaſe,* (and ſo alſo if honours, or children, or friends, or whatſoever elſe of the world do encreaſe and come in flowing upon you) what then? *Nolite cor apponere, ſet not your hearts upon them*; do not covet them, do not love them, at all (if poſſible) but not exceſſively, not immoderately, not overmuch to be ſure; for remember, you have but ſlippery hold of them, they are paſſing, tranſient injoyments; and when you enjoy them moſt, you cannot tell how ſoon, either they may be parted from you, or you from them. *Cornel. A Lapide*'s rule (*Com. in* 1 *Cor. c.* 7.) is good. *Taliter utenda eſt res, ſicut res eſt.* Every thing is to be uſed as it is: For example, if it be a thing laſting and permanent, (ſuch as are onely *ſpirituall* and *heavenly* comforts) then uſe it laſtingly and permanently: Dwell upon the uſe of it. But if otherwiſe, and it be a tranſient and momentany enjoyment (ſuch as are life, health, riches, honours, children, and all our worldly comforts whatſoever) then you know what the Apoſtles counſel is, *Col.* 3. 2. μὴ φρονῖτε, *Set not your affections upon it*, be not glued in your deſires to it, but love it, and uſe it altogether *in tranſitu*, as travellers do Innes in a journey, for a ſhort bait, but no long ſtay. This for the firſt application of our hearts unto wiſdome, conſiſting in *minus diligendo*, in expreſſions of leſſe love and affection to the world every day then other.

A ſecond inſtance layes, *In cautius vivendo*, in living warily, and cautelouſly, in more exactneſſe of dutie, in more watchfulneſſe over ſin, in more circumſpection and obſervation of our actions for the time to come.

You

You know the Apoſtles Item to this purpoſe, *Eph.* 1.15. *See that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time.* And why, it is but καιρὸν συντετμημένον, but a ſhort time you ſee; but a very little while that we have to tarry here: oh then! let us looſe none of this little, let us loiter away none of this ſhort time, upon which ſo much depends; nay, but as our Saviour commanded his Diſciples, concerning the broken meat in the Goſpel, let us gather up all theſe fragments, that nothing be loſt; improve every ſmall portion of our time, in continual exerciſes of piety and devotion, of abſtinence and mortification: as not having the leaſt aſſurance of a next day when this is once ſpent; or if we had, yet can we not certainly tell whether it will be a day of grace to us, or no; or that we ſhall have the heart to repent of our loſſe of time, and the ſin which we committed the day before: And in caſe Death ſhould come haſtily upon us, and ſurprize us, either in the actuall commiſſion of ſin, or before we have finiſhed our repentance for our ſin. Conſider and tremble, what a ſad condition is this to die in, and what think you ſhall become of us? when the rich man in the Goſpel was buſie in building his Caſtles in the air, and dreaming of nothing but eaſe and comfort, and projecting years of reſt and happineſſe to his life, he little thought (I'le warrant you) of a ſummons the ſame night; and that before morning his life ſhould have an end put to it, and his ſoul required of him: And yet ſo you ſee it happened to him: and who of us all know that poſſibly it may not be his own caſe? Oh! how ſhould this quicken us to continual warineſſe and watchfulneſſe, to diligent circumſpection and obſervation, to loſe as little of our time here careleſly and frivolouſly, as may be; but to be ſure to throw away none of it ſinfully at any rate.

Which

which makes out the ſecond application of our hearts unto wiſdome, conſiſting in *Cautius vivendo*, in living more cautiouſly and warily for the time to come.

A third and laſt inſtance lies in *ſapientius providendo*, in providing more wiſely againſt the day of our change: when the unjuſt Steward in the Goſpel, *Luke* 16. underſtood that his Lord had a purpoſe to diſplace him, and turn him out of his Stewardſhip, ſee how wiſely he conſults, and projects, and caſts about with himſelf, *verſ.* 3. *What ſhall I doe? for my Lord taketh from me the Stewardſhip*: well, *I am reſolved what to doe*; yea, and if you mark it too, our Saviour commends this wiſdome of his, and chides his Diſciples for their lack of like timely wiſdome and prudence: and why? yet a little while and our reckonings alſo will be called for, and our ſelves required to give in our accounts of our Stewardſhips, and Then we muſt be no longer Stewards: and would it not be wiſdome in us, timely to project and caſt about with our ſelves, and not throw all our proviſion upon our laſt minutes, and have our evidences then to clear, and our aſſurances of another life to make good, when we are every moment upon leaving of this?

The Apoſtle's counſell is very ſafe, 1 *Tim.* 6. 19. *Laying up for your ſelves a good foundation againſt the time to come.* See here, *a good foundation*, that is a foundation of good works, the foundation of an holy life, of a pious and godly converſation: So then good works, they are (you ſee) in a good ſenſe a foundation, though not of faith or preſumption: though not a foundation, either to boaſt off, or to build upon, yet a foundation, to take hope and comfort in: now a foundation (you know) is that which in great meaſure ſupports and bears up the whole building: in like manner a conſcience of good works

works, it bears up Faith, it bears up Hope, it bears up Patience; it makes joyfull, and willing, and comfortable in the hour of death. *This is our rejoycing*, saith the Apoſtle, 2 *Cor.* 1. 12. *the teſtimony of our conſcience*: well, but mark further, *laying up in ſtore*: but when I trow? or where? why, even in this life, now, preſently out of hand; it is ἀποθησαυρίζοντες in the preſent tenſe, and we muſt not make altogether a future duty of it: well, but once more, *Laying up in ſtore for your ſelves*, that is, to your proper uſe and ſervice, for your own intereſt and advantage: See, what ever good works are piouſly laid out by us, are alſo providently laid up for us; we are the chief gainers by them, and we receive the benefit, and we do reap the comfort of them; in a word, we *lay them up for our ſelves*. Well, but againſt when do we lay them up? why, εἰς τὸ μέλλον ſayes the Apoſtle, *againſt the time to come*. But what time to come is this? there is a two-fold time to come: the one *futurum mortis*, the time to come of our death: and ſo good works are *fundamentum ſolatii*, a foundation of joy and comfort, to ſupport and ſtay us, to rejoyce and cheer us in that ſad and melancholy hour. The other is *futurum judicii*, the time to come of the laſt Tribunall and Iudgement: and ſo good works are *fundamentem fiduciæ*, a foundation of courage and confidence: according to that of the Apoſtle, 1 *Iohn.* 2. 28. *And now little children abide in him*: that is, in your Faith in his Name, in your obedience to his commands, in a word, in your practice of a holy life: *that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming*. But I ſee I muſt be forced to break off abruptly, and conclude my diſcourſe on this Text here.

And indeed I have another Text ſtill behind to preach

upon, and that too given me by God Almighty: The former was given by the direction of his Spirit in his holy Scriptures: This latter by the wiſe order and diſpoſition of his providence, here expoſed and preſented before your eyes: the former a legible, this a viſible Text, of that I have hitherto diſcourſed, and am coming now to ſpeak ſomewhat of this alſo.

A Text affording much plenty and variety of ſeaſonable matter, both for the more vigorous quickning of your affections for the preſent, and alſo for the future example of your piety. Like a well kept Garden, here is choice of ſweet flowers, but no weeds, no beggery ſtuffe at all: howbeit I ſhall be very ſparing (in compariſon of the plentifulneſſe of the ſubject) and not take upon me to gather together all the goodly flowers, which ſometime grew in this pleaſant Garden: but preſent you with a ſmall handfull onely; not intending to ſatisfie the curioſity of craving expectations, but to beget a good appetite in all, and to ſet you a longing after more.

And indeed, how can it otherwiſe be imagined, that ſuch a whole life of exemplary virtue and piety, (as this excellent Ladies was) can be (without ſenſible loſſe and injury) contracted within that ſcant and little allowance of time, which is now remaining. He that covets to take up a number of ſcattered pieces of Gold in the hollow of his hand, will go nigh to looſe many; ſome will ſlip through his fingers, let him be never ſo wary: however it be, I ſhall run the adventure, and chuſe rather to be ſilently injurious to her exemplary piety, (which her living modeſty I am ſure would have pardoned) then be openly too impoſing upon your patience; So that my work (you ſee) at preſent, is not ſo properly the part of an Oratour, as the office of a Notary or Remembrancer, not inten-

intending to diſcourſe over the whole ſtory of her life at large, (a work for volumes and ages) but as it were in characters and ſhort hand, to preſent you ſome few memorialls of her ſignall and incomparable piety.

This moſt excellent Lady, the Lady *Eliſabeth Capell*, (the ſolemnization of whoſe Funerals, is the ſad occaſion of this dayes meeting) was (as to her naturall pedigree and extraction) deſcended of the right worthy and renowned Family of the *Moriſins* at *Caſhiobury* in *Hertfordshire*: One of her progenitours, was that learned and prudent Knight Sr. *Richard Moriſin*; a perſon, whoſe great judgement and experience in the Civil affairs, and matters of State and Government, had gained him ſeverall times the Honourable Employment of Ambaſſadour unto forreign Kingdomes and Princes; which alſo he as faithfully diſcharged with as much honour and renown.

Her immediate Father, was that moſt accompliſhed and generous perſon, Sr. *Charles Moriſin*, One whoſe ſingular affability and hoſpitality, made him generally beloved of his neighbours; ſo that he was commonly called the *Darling* of his Countrey, and wanted nothing but the opportunity of a longer life, to have equalled him in honour to any of his predeceſſours. This worthy perſon joyning himſelf afterward in mariage to the moſt virtuous and delicate Lady, the Lady *Mary Hicks*, ſecond Daughter to the Lord Viſcount *Cambden*, was by her bleſt with the promiſes of a fair and goodly iſſue: But (ſo it pleaſed God) all of them, this onely excepted, proved but tender Buds, plucked off and gathered by death, long before they came to ripen into maturity: So that now they had but one onely child remaining, and that a Daughter: and yet could they not complain for want of children; for in her alone they had the worth and value, and (I am ſure)

the comfort and happineſſe of many children. *Am not I more worth to thee then ten ſons*, ſaid *Elkanah* you know to his Wife *Hannah*, 1 Sam. 1. 8. and if ever Parents might have ſaid ſo of one ſingle child, They might of Her. And now having Her onely remaining, you cannot but imagine Her to be a very precious Iewell; accordingly their great care was to have her well ſet, with all the advantages of Honour and Luſtre that could be. This (after ſhe was grown up to an age and ſtature, fit and proper for Mariage, and onwards of her ſeaventeenth year) made them greatly ſolicitous and inquiſitive after a proper match for her; and at laſt (after much ſearch and enquiry, and refuſalls of many) by a moſt wiſe and excellent choice, they happily found out one: who (if the whole Kingdome afforded any) was indeed a fit and proper Husband for her: And He (a perſon not to be named, without a preface of honour & reverence) The truly Noble & Honourable, *Arthur* Lord *Capell*, late Baron of *Hadham*.

One, who had he been caſt upon better conditioned times, might happily have lived much longer, but hardly have either lived or died more honourably; but the times were too baſe & unworthie for his generous ſoul, he could not endure to behold his Maſter a Looſer, and himſelf come off Saver; nor hug his private ſecuritie, in the choice of an inglorious retirement; when he beheld the King his Maſter, expoſed to the mercileſſe fury of an armed multitude. He ſaw the *Arke*, and *Iſrael*, and *Iudah* now in Tents, and his pious ſoul did yearn in him, to be after them, and to ſhare like fortunes with them. And here indeed (though otherwiſe the moſt affectionate Husband of any other, yet) he gave the world plainly to ſee, that his zeal and love to his God and Countrey, was far ſuperiour to his affections towards his wife: A wife indeed is *ulti-*

mum

mum relinquendum, the laſt temporal comfort that is to be forſaken upon earth; and you know how the command runs to this purpoſe, *Gen.* 2. 24. *Relinquet patrem & matrem. He ſhall leave father and mother*; and ſo alſo by like proportion, brother and ſiſter, ſon and daughter, friends and acquaintance, *& agglutinabitur uxori*, *and ſhall cleave to his wife.* Howbeit, when the diſpute comes once to happen betwixt our zeal to the truth and cauſe of God, and our affections towards a wife; then, in ſuch a caſe, *Linquenda domus, & tellus, & placens uxor*: all muſt be forſaken, yea, a wife together with the reſt, and we muſt cleave unto the truth.

It is a notable ſaying of his own to this purpoſe, which you have in his 102. obſervation, (and which gives you in little the true pourtraicture of his noble ſpirit.) *I will obey my parents, honour my ſuperiours, love my equals, reſpect my inferiours: Wife and children ſhall be dearer unto me then my ſelf, but none of all theſe, nay nor all theſe, ſhall be prized by me like truth.*

Theſe were thoſe pious principles which firſt engaged him in our late unhappy warres: Not the ambitious aims of honour and preferment: not any covetous deſigns of gain and profit, to enlarge and encreaſe his eſtate by this means: oh no! his noble and generous ſoul was farre above theſe low and little projects; as he was clear of it himſelf, ſo he hated nothing with a more perfect hatred, then he did a degenerous and mercenary Loyalty. Accordingly, he freely and willingly (with the firſt) offered himſelf, *to the help of the Lord againſt the mighty*; and it was the piety and ſincerity of his conſcience, the juſtice and equity of the cauſe he engaged in, which drew him into the battel, and put the firſt ſword into his hands; and which, though (indeed in the end) it proved fatal to his life

life here, yet not ſo to his honour; for by it he has gained a good report, and his name is as *ointment poured forth*, and ſmells ſweet and fragrant to this very day; and people do ſpeak honourably of him; and the eyes which never ſaw him, do pay homage to his memory, and *he is bleſſed in the gates*. So that by the invincible courage and fortitude, the active zeal and reſolution of this incomparable Heroe, the very name of *Capell*, is become an entailed badge, and Title of Honour and Loyalty, upon that numerous family.

Unto this bleſſed Martyr, was our moſt excellent Lady here, the fruitfull mother of a plentifull iſſue: a good part whereof are to this day happily living and ſurviving, but *ſome are not*. During the whole time of his life, ſhe was his moſt loving, faithfull, and obedient wife; and when providence had made her his widow, ſhe then openly declared and manifeſted to the world, how dearly ſhe loved his perſon, by her ſignal faithfulneſſe to his commands; I mean, her exceeding care and tenderneſſe of his children, thoſe dear remains and pledges of his conjugal love.

And here, her firſt and greateſt care of all, was for their education: to water theſe tender plants with wholeſome precepts and examples, and to infuſe early principles of piety and Religion into their minds. She well knew of what great importance it is, what liquour the veſſel is firſt ſeaſoned with: neither could ſhe think it the onely part and office of a mother to bring forth children to her husband! Nay, but (according to the Apoſtles command, *Eph.* 6. 4.) *to bring them up alſo in the nurture and admonition of the Lord*: And in this indeed ſhe was moſt exact and punctual; and we live to ſee the happy fruits and effects thereof now in their riper years. For my own part,

I have had the honour to live for theſe eight years laſt paſt in that noble family, and ſo (you will ſay) had time and leiſure enough, to make out obſervations of them; yet to their Honour I report it, and can ſay it faithfully, and not of one more then of another; in all this whole time, I did never yet hear or ſee, either the leaſt diſtempered behaviour in them, or oath ſworn by them, or unſavoury ſpeech falling from any of their mouths, or yet unhandſome action done by any of them. And having thus virtuouſly prepared and ſeaſoned their tender years, her next care was to ſee them ſettled in the world; and to diſpoſe them in ſuch honourable matches, as might no whit leſſen or blemiſh the unſpotted renown and honour of her dear Lord. And herein indeed God Almighty was pleaſed moſt ſignally to bleſſe her; ſo that I believe, So many noble and honourable marriages in one family, can hardly be named to have been, for theſe many years. Thus have I given you a glance of our excellent Lady, in two of her capacities. As a wife, and as a widow.

And now to reckon up particularly the many other virtues of her life, will be too hard a task, and you muſt needs excuſe me this impoſſibility; for as ſoon may you expect from me an exact number of all the bright Starres in the Firmament: yet ſome of them I ſhall adventure to mention, and do herein much pleaſe my ſelf in my preſent advantage over moſt Funeral Oratours: I may eaſily (I know) fall ſhort of the truth, but to acquit me of flattery, I am confident I can have compurgatours enough, even as many as have ever either heard or ſeen the manner of her holy life and converſation.

In the proper virtues of her ſex, as a woman, Sweetneſſe, Modeſty, and Sobrietie, in theſe ſhe was exemplary.

In

in the proper virtues of her relative capacities; either as a Wife: Obedience, Compleaſance, Amiableneſſe; or as a Mother! Care, Tenderneſſe, and Providence; or as *Mater familias*, head and governeſſe of her family: Wiſdome, Gentleneſſe, & Vigilancy, in theſe ſhe was incomparable; and then in the proper virtues of a Chriſtian: Humility, Patience, Temperance, Devotion, Mortification, and the like; In theſe ſhe was excellent. So that a right excellent perſon ſhe was! view her in all her poſtures and conditions, take her in all her relations and capacities. An excellent Woman, an excellent Wife, an excellent Mother, an excellent Lady, an excellent Neighbour, and an excellent Chriſtian.

He that had but viewed her very aſpects and countenance, could not chuſe but ſpie out excellent modeſty there; or had but happily heard, and liſtned to her diſcourſe, muſt needs have learned excellent gravity from thence; or had at any time but obſerved her at her devotions, could not have avoided taking notice of excellent zeal and fervency in them.

Her Behaviour, how meek and humble was it? her Life (even to the moſt exact and critical obſervation) how innocent and unblameable? her Spirit, how even and well tempered? I dare challenge the whole world: who did ever obſerve her at any time, either tranſported into an unhandſome fit of mirth, or heat into an exceſſive paſſion of anger? And then as for her Charity to the poor, How large and liberal was it? And here you muſt give me leave to ſpeak mine own knowledge: who had the honour for ſeveral years together to be her Almoner, and to diſtribute much of her charity; I my ſelf know, and God Almighty knows too, the large ſummes of money which have paſſed through my hands (in our late

times

times of warres and violence) unto poor distressed Ministers and others; and I speak it in the presence and knowledge of Almighty God, (though to the great honour of her charity) I was fain many times to hold her hands, they were so ready and open unto every charitable motion and occasion, even beyond the proportion of her estate, though otherwise large and plentifull.

She did not drop, but pour out her alms: not in small and little measures, but in large and full portions; neither needed her gifts to be forced and wrung out of her fingers by perswasions and arguments, as if she had been loth and unwilling to part with them; but they came freely and readily flowing from her, as being glad and desirous to be rid of them, upon the good account of charity. She knew God Almighty to be a bountifull paymaster, and that whatever receipts she should charge him with, towards the relief of any of his poor members, he would be sure to pay off again with plentifull interest and advantage; and so indeed he did most eminently unto Her, and she lost nothing at all by the hand; and the comforts and blessings of her life, as they were many, so I am apt to believe, they were so many the more, upon this very account of her great charity.

The afflictions and crosses which befel her in the course of her life (for you must know, her cloud had a black side in it, as well as a side that was bright and shining, and as her comforts here were many, so were her afflictions and sufferings not a few, yet) how patiently did she bear them? how piously did she improve them? what an holy and sanctified use did she make of them? and truly Gods goodnesse to her in this particular was very remarkable, and had much of the miracle of speciall love and mercy in it, in giving her *Baculum cum virga*, a staffe with his

rod, ſtrength with her ſufferings; that notwithſtanding the delicateneſſe of her education, the weakneſſe and tenderneſſe of her *conſtitution*; *yet by* the help of her God, ſhe was able *to leap over theſe walls*, and to *diſcomfit this hoſt of enemies*, and to bear her croſſes patiently, and endure the brunt, and go through with her afflictions; and in the end digeſt all into Phyſick and nutriment.

How regular and punctual was ſhe in her ſet times of private prayer and devotion? ſtill allotting and conſecrating a conſtant part and portion of every day (and that no ſmall part neither) for the pious exerciſes of prayer, reading, meditation, and the like: and here alſo I am able to ſpeak my own knowledge and obſervation: for having many ſudden occaſions to reſort to her cloſet, it was very ſeldome, if ever, that I found her alone there, without a Bible before her; and as ſhe gave her ſelf much to reading the holy Scriptures, ſo in the other part of Religion, I mean the devotionall part, ſhe was very conſtant and punctual; and prayer was with her to be ſure, *Clavis diei, & ſera noctis*; the beginning and ending, the opening and ſhutting in of every day. And what buſineſſe ſoever ſhe had beſides, or entertainments for friends to make, to be ſure God muſt be ſerved firſt with her, and prayer the firſt work ſhe went in hand with every morning: inſomuch, that her cloſet was not (as too many Ladies are) an Exchange onely of curious pictures, and of rare and coſtly jewels, but a private Oratory (as it were) chiefly deſigned for prayer and devotion; neither did ſhe reckon that ſhe enjoyed her ſelf enough, and to be ſure not ſo much at any time, as when ſhe was retired thither, and was enjoying actual communion and conference with her God.

One excellency more I cannot paſſe over in ſilence, it was

was ſo eminent and remarkable in her: and that was her high eſteem and value which ſhe ſet upon the Miniſters of God, even in theſe late times of ours, when the rage and fury of ſome had leſſened them into ſuch unſupportable ſtraits and neceſſities, on purpoſe to render them more proper objects of ſcorn and contempt. But the fury of ſome, could not either abate or alienate her zeal from them; ſhe well underſtood and knew whoſe Ambaſſadours they are, and what their work and office is, and upon this very account, according to the Apoſtles precept, 1 *Theſſ.* 5. 13. *She eſteemed them very highly in love,* and evermore held them in *reverence* and *reputation*; Neither was it an eſteem onely of civil reſpect and complement to their perſons, but alſo of dutifull obedience and ſubmiſſion to their doctrine; bearing alwayes in mind that Command of the Apoſtles, *Heb.* 13. 17. *Obey them that rule over you, and ſubmit your ſelves to them: for they watch for your ſouls, as thoſe that muſt give account.*

And now I might further adde, her pious and orderly government of her family, her great civilitie and hoſpitty, both towards neighbours and ſtrangers; her exceeding courteſie and affability towards all perſons, with ſuch an equall temperament of gravity and ſobriety, as I think is is hardly to be ſampled in any other: which makes me often call to mind an uſual and familiar expreſſion of a late Reverend Prelate concerning her; That of all the perſons he had ever ſeen, he never ſaw any *Become* her ſelf ſo well, as The Good Lady *Capell.*

Thus lived this precious Saint; unblemiſhed in her Life, unſtained in her reputation, in her diſcourſe affable, in her behaviour grave and comely. Never yet did I ſee ſo much gravity tempered with ſo much ſweetneſſe: In her Spirit exceeding meek and humble, though her con-

dition and quality had placed her in an Orb and Sphere above moſt people, yet had ſhe learnt her Spirit to ſtoop even to the loweſt, and ſubmit to an entertainment of friendſhip and courteſie with the meaneſt perſons of all. And why, *Are we not all fellow Chriſtians? have we not all one Maker?* they were her own ordinary and familiar ſayings.

A ſevere Cenſurer ſhe was of her ſelf & actions, ſtill condemning and faulting ſomewhat or other in thoſe very performances, which in the judgement of men, might juſtly paſſe for excellent and exemplary. One inſtance hereof I ſhall now give you, by which you may judge of the reſt: when about four years ago it pleaſed God to try her with a very ſore and heavy affliction, the untimely loſſe and death of her ſecond Son, that gallant and hopefull Gentleman, Mr. *Charles Capell*: She ſends for me (as that ſhe would uſually do upon any ſad aceident) and being come to her; ſhe uttered her ſelf to me in theſe words (I ſhall as nigh as I can give you her own words, for I took ſpeciall notice of them) *Sir* (ſaid ſhe) *I pray be free and plain with me, and tell me ſeriouſly and unfeignedly, what ſin or vice did you ever take notice of in my practiſe and converſation: for I am ſure ſomething is amiſſe, and ſomething God would have amended in me, that he does thus continually ply me with croſſes.* Now this I ſpeak, to let you ſee what a ſevere cenſurer ſhe was of her ſelf, and how ready and forward upon every occaſion of any ſad accident, to be ſearching and enquiring into her actions, and propounding to her ſelf that queſtion of the Iews concerning the blind man in the Goſpel, *Ioh.* 9. 2. but to a much better end. Τὶς ἥμαρτε; *Lord, who have ſinned? what action of mine have been faulty? wherein have I offended? in what have I done amiſſe?* having often in her mouth that

that Prayer of holy *David*, *Pſ.* 130. 3. *If thou Lord ſhouldeſt mark iniquities, O Lord who ſhall ſtand? But there is forgiveneſſe with thee.* She had it ſeems well conſidered and emproved that Leſſon of the Apoſtles, 1 *Cor.* 11. 31. *If we would judge our ſelves, we ſhould not be judged of the Lord.*

A ſtrict accountant ſhe was alſo of her time, even to minutes and ſmall parcells: beſhrewing and grutching every hour, which was otherwiſe ſpent, then either in the actuall ſervice of her God, or at leaſt in ſome proportion and tendency thereunto.

For her conſtancy at her devotions, ſhe was another *Anna*; for the unblameableneſſe of her life, another *Eliſabeth*; for her frequent and diligent attendance to the word of God, another *Mary*; for her charity to the poor, another *Dorcas*; for her great civility and hoſpitality, another *Martha*; for her fidelity and obedience to her Husband, another *Sarah*; and for her wiſdome, gravity, ſobriety, temperance, quietneſſe and the like, exactly one of St. *Pauls* Godly *Matrons*.

She was evermore a zealous abhorrer and hater of idleneſſe; a vice, grown of late years the common faſhion and deſtruction, of too many of her rank and quality; who, becauſe the plenty and abundance of their eſtates, doe advance them above the neceſſity of working for a livelihood, doe therefore look upon themſelves as priviledged, and mark't out unto a life of Idleneſſe; not conſidering that God Almighty, who hath given Ladies hands as well as others, doth alſo expect work and action from them (in proportion to their rank and quality) as much as from any people.

But our Lady here was none of theſe, ſhe well knew what miſchief comes of idleneſſe, what great advantages it gives our ſpirituall adverſary; whoſe fitteſt times to caſt

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in his Tares of ſinfull thoughts and motions into us, is, when we are aſleep and idle; and therefore ſhe was carefull to be continually buſying her ſelf about ſome good employment or other, either in her Cloſet, at her devotions, or in her Family, about her houſhold affairs, or among her neighbours, in friendly and charitable viſits; that ſo in caſe her ſpirituall enemy ſhould come ſuddenly thruſting upon her at any time with his temptations, ſhe might have her anſwer ready, *viz. That ſhe had other work in hand, and was not at leiſure now to attend him.*

Her life as to outward providences, was not unlike *Ioſephs* Party coloured Garment, *Tunica varia*, a Coat of divers colours; or like the Prophet *Iſaiah's vinum aqui mixtum*, Wine mingled with Water: God Almighty thinking it beſt for the ſecurity of her graces, to Sawce her Paſſeover with ſowre herbs: and to train her up under a conſtant variety & viciſſitude of temporall providences, that neither too many comforts might at any time make her forgetfull of duty: nor too much load of affliction depreſſe and weaken her ſpirit into diſpondency: but that one might ſerve as an allay to the other, And the ſweetneſſe of her comforts, help to promote and further the better digeſtion of her croſſes. And indeed (for her own part) ſhe evermore made a moſt Chriſtian emprove of theſe providentiall intermixtures: and would ever and anon be chiding the ſudden ebullition & motion of an angry paſſion in her, with holy *Iob's* calm and pious reply, *ch.* 2. 10. *What? ſhall I receive good at the hand of the Lord, and ſhall I not receive evil?* ſhall I take his judgements unkindly, and not much rather his mercies thankfully?

A moſt exact and punctuall obſerver ſhe was evermore of Family duties, and wholſome Orders; and though in all other reſpects, a moſt gracious and obliging Lady to her

her Servants, (a pregnant proof and teſtimony whereof, ſhe hath left behind her to the view of the world, in her laſt will and Teſtament) yet herein, if any of her Servants made a tranſgreſſion, and ſhe perceived them at any time abſent from Prayers (unleſſe upon the juſt excuſe of neceſſary buſineſſe) they were ſure to have a ſevere and ſharp reproof from her. And ſhe would often tell me, that ſhe never *pleaſed* her ſelf in her *Family duties*, nor thought ſhe did ſerve God *acceptably*, and as was fit, unleſſe ſhe had all her Family about her; juſt of *Ioſhuah*'s pious reſolution for all the world, *chap.* 24. 15. *As for me and my houſe, we will ſerve the Lord.*

I have hitherto given you a character of this moſt excellent Ladies life, during the time of her health. I ſhall come now to her laſt act of all, her moſt Chriſtian carriage and deportment, during the whole time of her ſickneſſe: and here I ſhall report nothing more, then what mine own eyes and ears were obſervers and witneſſes of: for as I had the honour to attend her for many years together, in the time of her health; So in the whole time of her ſickneſſe, I had the happineſſe to miniſter to her ſpirituall occaſions, in the proper way and Office of my Function: And ſo, as I had the fitteſt opportunity of any other, I did in like manner make it my buſineſſe, to take as exact an obſervation of her as I could.

It pleaſed God indeed (*who beſt knowes what is good for his Children*) to viſit her with a long and tedious ſickneſſe; and that too, ſharpned with many bitter accents of pain and torment, for ſeverall moneths together: But (*bleſſed be his holy name for it*) her patience all that whole while continued equall, and no whit inferiour to her pain: ſo that Standers by could more eaſily gueſſe out the pains and torments which ſhe muſt needs lie under, by a conſi-

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deration of the kind and nature of her diſeaſe: then by any either repining language, or impatient complaints from her own mouth.

One time indeed, (and never but that once) when I was with her, I found her labouring under ſome inward conflicts and thoughtfulneſſe, touching her ſpirituall ſtate and condition; but thoſe ſuch, as right well became the pious hope and humility of a Chriſtian: whereupon when I deſired her, that if any particular ſcruple did trouble her thoughts, and lay heavy upon her ſpirit, ſhe would pleaſe to eaſe her mind of it, and let me know it, that I might the better fit and order my applications to her: To which ſhe returned me this anſwer; that ſhe had been very faithfull in her examination of her conſcience, and had deſired God to aſſiſt and direct her in that ſearch, and yet could not find out any one particular ſin which did afflict her ſpirit more then other: But however *confeſſed her ſelf a great ſinner before God.* What an heavenly ſpeech was here? not one partcular ſin more then other, and yet a great ſinner; juſt in St. *Paul*'s words for all the world, 1 *Cor.* 4. 4. *I know nothing by my ſelf, yet am I not hereby juſtified.* She was (it ſeems) very deſirous to take as much ſhame and guilt to her ſelf as was poſſible, that ſo ſhe might leave the more glory for the free grace and pardon of God.

And accordingly, ſtill as ſhee caſt down one eye upon ſin at any time, ſhe was ever carefull to keep the other firmly and ſtedfaſtly fixt upon her Saviour, the infinite price of his *Bloud*, the alſufficient merit of his *Satisfaction*: neither could any either clamours of ſin, or temptations of Satan, or aggravations, and conſcience of unworthineſſe in her ſelfe, draw her at any time out of this ſtrong hold of Faith, or pluck her out of the armes of her Saviour, or force her to let go her hold of the horns of this Altar; reſolving

ſolving (it ſeems) with holy *Iob, chap.* 13. 15. *Tea though he ſlay me, yet will I truſt in him.* And would very often repeat over to her ſelf the Apoſtles melancholly Queſtion, *Rom.* 7. 24. But then with his comfortable reſolution annexed to it. *O wretched man that I am, who ſhall deliver me from the body of this death? I thank God through Ieſus Chriſt our Lord.* And this was the right complexion and conſtitution of her piety; an equall mixture and temperament of fear and hope, of humility and confidence; as her hope was evermore a fearing hope, ſo was alſo her fear alwayes a believing hoping fear: She carried too deep a ſenſe of ſin in her conſcience, to be proud of any virtue or worthineſſe of her own, and was alwayes (even under her greateſt conflicts and agonies) too good a Chriſtian, to deſpair of pardon.

Toward the latter end of her ſickneſſe, for the better ſetling and ſtrengthning of her Faith, She twice received that *heavenly viaticum*, the bleſſed Sacrament of the body and blood of Chriſt, and both times with marvellous expreſſions and ſignifications of devotion and reverence; and particularly the firſt time, which was ſome while before her decumbency; when, (though her ſtrength was very much decayed, and her pain at the ſame time very fierce and ſharp upon her, yet) would She not otherwiſe be perſwaded, but would needs receive upon her knees, reſolving (as ſhe told me) ſo long as God lent her the uſe of her knees, *to uſe them in that ſolemn ſervice, as a teſtimony of her unfeigned humility and reverence of the majeſty and dreadfulneſſe of thoſe ſacred myſteries.*

During the time of her decumbency, though ſhe had conſtantly ſent for me before, yet then ſhe more frequently repeated her meſſages to me: She now ſaw and felt the time of her departure drawing nigh, and ſo was very loth

and unwilling to loſe any time, but be continually dreſſing and fitting her ſelf for her change.

Three dayes before her departure, She deſired, and accordingly received the Churches laſt comfort and bleſſing, *the comfort of abſolution*; which She took with very great thankfulneſſe and ſatisfaction; and I could ſenſibly perceive in her a preſent return of moſt heavenly comfort and perfect quietneſſe of mind thereupon.

This I adde the rather for the example and practice of others: Theſe great Offices of holy Church, have doubtleſſe more virtue and efficacy in them, then ordinary apprehenſions do rate them at; and though (living) we doe contemn them, and ſet light by them; yet dying people do feel the benefit, and receive the comfort of them. And queſtionleſſe that peremptory promiſe, *Ioh.* 20. 23. *Quorumcunque peccata remiſeritis, Whoſoever ſins ye remit, they are remitted*, doe ſignifie much more, then the bare complement of an indifferent uſage and Ceremony.

The ſame day ſhe departed, (which was *Ianuary* 26. about three a clock in the afternoon) ſhe ſent for me four ſeverall times to go to prayers with her, thrice in the morning, and once in the afternoon; at which laſt time all her children (one onely excepted which was not in Town) were preſent, and joyned in prayers together with us: Soon after that, I was called to her again, to perform my laſt Miniſteriall Office, *the recommendation of her ſoul into the hands of Almighty God*; and then indeed (and not before) her ſenſes began to fail her; and within few minutes after, in much peace and ſweetneſſe, ſhe concluded her laſt breath.

I doe here willingly paſſe over many other moſt remarkable carriages of hers, during the time of her ſickneſs; as her moſt Chriſtian Charity, her conſtant Devotion, her ſtupen-

ſtupendious Silence & Patience, even to a miracle, & the amazement of beholders, Her perfect Weanedneſſe from the world, her continuall thoughts and diſcourſes of the joyes and happineſſe of heaven: and indeed in this latter, God Almighty was exceeding gracious to her; for ſhe would often wiſh that if it might ſtand with the good will and pleaſure of God; as he dealt with his ſervant *Moſes*, and gave him (a little before his death) a ſight and view of the land of promiſe; ſo he would alſo (ſome time before her departure hence) vouchſafe her ſome ſenſible taſtes and feelings of the joyes and happineſſe of heaven: And truly in this ſhe had her requeſt granted, and God was (in moſt ſignal manner) as good to her as her deſires: for her ſoul was full of the glory of God, and of the joyes and happineſſe of heaven; and ſhe was (in a manner) caught up into Paradiſe, and ſaw in her ſpirit ſtrange ſights, and heard words of joy and peace not to be uttered; and did ſenſibly feel new comforts every day breaking in freſh and more upon her ſoul; and lived to ſee all her former fears vaniſhed, and doubts ſatisfied, and objections anſwered, and ſcruples reſolved, and hopes evidenced, and (in a word) her whole mind moſt ſweetly compoſed and ſettled, into a heavenly poſture of pious confidence and aſſurance, ſo that now ſhe had nothing left to do, but to reſolve with holy *David*, Pſal. 4. 8. *To lay her down in peace*, for the Lord had graciouſly made her to dwell in ſafety. Accordingly a few dayes before her death, ſhe was pleaſed to utter her ſelf to me in theſe (or I am ſure ſuch like) words. Oh Sir, *what a gracious God have I! how rich in his mercees towards me! how favourable in his corrections of me! The thing which I ſo greatly feared*, (a painfull torturing death) *he has turned into eaſe and comfort, And my wordly cares and thoughtfulneſſe for the proviſion of my*

children, he has alſo (in great meaſure) taken off of my hand. And now, what doe I lingring and tarrying here any longer? all my work is done, and the world has no further need of me, why may I not forthwith goe to my God? Is it not much better for me to be diſſolved, and to be with Chriſt? Theſe and ſuch like heavenly ſayings, were her frequent and uſuall diſcourſes with me: ſo that it was an exceeding joy and comfort to me, when at any time ſhe did ſend for me; neither doe I know that I ever went to her, and did not learn ſomewhat remarkable from her. And indeed every ſpeech and poſture of hers, was a moſt fruitfull Sermon to all thoſe who had the happineſs to attend about her, & to miniſter unto her, & did either hear the one, or obſerve the other; the one a viſible Sermon of patience, the other an audible Sermon of devotion. But I ſee I am now entred into a large Field, and may ſay with *Elihu* in *Iob, chap.* 32. 18. *I am full of matter, and the ſpirit within me conſtraineth me:* And indeed I can very hardly wind my ſelf out; but I muſt have regard to my promiſe of brevity: Take all therefore which I ſhall adde further in theſe few words; and believe it, they are not the words of vanity or flattery, but of truth and ſoberneſs, & uttered in the fear & preſence of God. I have in my time been with ſeverall dying perſons; have ſeen their piety, obſerved their patience, taken ſpeciall notice of their whole carriage and behaviour; yet never in all my life, did I ſee *ſuch an uniform Samplar of piety, nor a whiter Soul return to its maker.*

One thing was very notable, and I beſeech God to make us truly thankfull to him for it, as being a moſt ſignall inſtance and evidence of his goodneſſe to her, and which indeed (conſidering the condition of her diſeaſe) may juſtly deſerve the name of a miraculous mercy. It was this: Though her ſickneſſe (as I ſaid before) was very

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painfull and grievous, yet it pleaſed God, for ſome dayes before her death, to deliver her from any ſenſe of pain at all, ſo that ſhe had her thoughts very free and at liberty, and made a moſt Chriſtian uſe and advantage of that freedome: Yea, when we, and her ſelf too (by reaſon of the little reſt which ſhe took) greatly feared that her ſickneſſe might at laſt grow into ſome kind of diſtemper; It pleaſed Almighty God to ſecure her from that alſo, ſo that ſhe enjoyed her underſtanding and memory, and all her ſenſes very quick and perfect to the laſt, even ſo long as ſhe had any occaſion or need to make uſe of them.

And thus have I at length given you the whole world in a Map, a brief account and hiſtory of the holy Life and Death of our moſt excellent Lady: See for all the world, *as ſhe lived, ſo ſhe died; ſhe lived in peace, and ſhe died in peace; her whole life here, was (as a man would ſay) one continued act of piety and good works; and as for her death, that in like manner was a concluſion of moſt heavenly ſweetneſſe and comfort.* The Lord in mercy give us grace who ſurvive, ſo to frame our lives according to the example of her piety, that when it ſhall come to our turns to die, we alſo may ſhare in like feelings of comfort.

All the farther application which I ſhall now make hereof, is to you that are here preſent, and particularly to thoſe who were her deareſt relations, Her *right Noble and Honourable Children*; moſt earneſtly beſeeching them to conſider and call often to mind theſe pious Parents of theirs, to endeavour to tread in their ſteps, and to follow the example of their piety, and not give themſelves the liberty of committing thoſe ſins, which they were ſo carefull to prevent, or lightly neglect any of thoſe wholſome cuſtomes & practiſes (whither in their private Cloſets, or Families) which they made ſuch a Conſcienc to obſerve.

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Oh conſider (Right Honourable,) that you are born of pious Parents; Your Father dy'd a *Bleſſed Martyr*, and your Mother lived a *Precious Saint* upon earth, and you have great reaſon to believe, that they doe now both of them ſhine glorious Saints in heaven: Think now (I beſeech you) what a leſſening of their happineſſe will it be there; to underſtand and know, that you, (*their dear and naturall Relations*) which came out of their own bodies, Children of ſo many Prayers and Teares, of ſo much care and tenderneſſe, as you have ever been to them, That you (I ſay,) after their deaths, ſhould in the leaſt meaſure prevaricate and degenerate from the example of their piety.

They were *pleaſant Vines*, oh be not you *Thornes* and *Thiſtles*; They were active Chriſtians, oh be not you barren and unnfruitfull: Know that they that are born of pious Parents (as you all are) are born under the greateſt poſſible obligations unto piety that may be: The bare example of their pious Parents (which all have not) forcibly provoking and engaging them in like pious practiſes.

Would you ſhine glorious Saints in heaven, as they now doe? why then live Religious Saints upon earth as they here did: and then indeed, you will fare much the better for their Piety's ſake; for every pious Parent, doth hoard and treaſure up a ſtock of bleſſings for his Children: but then it is upon a condition of like piety in them, and not oherwiſe: Remember what the Prophet *Ezekiel* fayes to this purpoſe, and conſider it, and lay it ſeriouſly to heart, *Chapt.* 18. 20. *The righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked*

wicked ſhall be upon him. The ſoul that ſinnes it ſhall die.

Now to God the Father, God the Son, and God the Holy Ghoſt, be all poſſible Honour, and Glory, and Praiſe, now and for evermore, *Amen, Amen.*

2 Chron. 9. 5, 6.

And ſhe ſaid to the King, it was a true report which I heard in mine own Land, of thine Acts and of thy wiſdome. Howbeit, I beliuved not their words, until I came, and mine eyes had ſeen it, and behold, the one half of the greatneſſe of thy wiſdome was not told me, for thou excelleſt the fame that I heard.

FINIS.